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## ANTI-SLAVERY REPORTER.

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## I.—LEEDS ANTI-SLAVERY MEETING.

## II.—DEVIZES ANTI-SLAVERY MEETING.

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## V.—ANTI-SLAVERY MEETINGS.

## I.—LEEDS ANTI-SLAVERY MEETING.

ON the 22d of September a General Meeting of the inhabitants of Leeds and its vicinity, was held in the spacious area of the Coloured Cloth-Hall, the Mayor, Christopher Beckett, Esq. in the chair; for the purpose of considering the propriety of an address to the King, and a petition to both Houses of Parliament for the total abolition of Negro Slavery. The number assembled on the occasion amounted to about 6,000 persons, and among them were Lord Morpeth, and Mr. Brougham. Mr. Duncombe and Mr. Bethell were necessarily absent, but had expressed their warm approbation of the object of the meeting. We can only give a very brief sketch of the proceedings.\*

Mr. GEORGE RAWSON, in an impressive speech, contended that the only course which now remained for the friends of the African race, was to urge upon Parliament, by all constitutional means, the total abolition of slavery in all parts of His Majesty's dominions. Their object, he said, was the entire extinction of slavery; and in this object they would persevere, undeterred by difficulties, unmoved by obloquy, unseduced by sophistry, until their fellow subjects of every shade of colour in every part of the world were raised to their just rights as men and as the denizens of a free state. On his motion, seconded by Mr. Alderman HEY, it was unanimously resolved, "That the slavery of our

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\* It may be proper to mention, that the resolutions on the subject of Colonial Slavery, passed at a meeting at Leeds, on the 21st July, 1830, and inserted in our number 64, p. 344, were resolutions not of the Leeds Anti-Slavery Society, but of the Protestant Dissenter's Anti-Slavery Association, meeting at Leeds. We mention this circumstance because we are desirous not to appear to rob them of the credit of these excellent resolutions.

fellow men is abhorrent to every principle of humanity and justice, not more oppressive and cruel to the slave than disgraceful and demoralizing to the master, and utterly inconsistent with the sentiments and constitution of this free country."

The Rev. THOMAS SCATES took an able review of the nature and effects of slavery, and of the abortive measures which had been proposed for its amelioration, and observed, that we might safely leave the system of slavery to the arguments urged by its own advocates in its defence, and which, when properly weighed, went the length of establishing every position of its adversaries. The cause of abolition had gained something by the efforts of its friends, but much more by the evidence furnished by the planters themselves, and which proved incontrovertibly that such was the miserably degraded state of the Colonial slave, that he could only be happy in the degree in which he was reduced to the condition of a brute beast. His was a permanent misery on which light dawned not, and on which hope shed no cheering light. He had succeeded to a long and sad inheritance of woe, and had only the prospect of transmitting the same hard fate to his innocent children. His very bones and sinews, his wife and children, were not his own but another's.—The motion of Mr. Scates, seconded by J. MARSHALL, Jun. Esq., went to express regret at the little benefit derived to the slaves from the Parliamentary measures of 1823, and the conviction that no effectual reform was to be expected from the proprietors of slaves, and that Parliament must interpose its authority in order to afford to their wrongs the only adequate redress; namely, the utter extermination of Negro Slavery. It was carried unanimously.

The Rev. E. W. HAMILTON moved an address to His Majesty which was also carried unanimously, and which he supported by an argumentative speech of considerable effect. In particular, he appears to have very happily exposed some of the stale but popular arguments of the West Indians in favour of their system, drawn from the inferiority of the negro race; from their miserable state in Africa, and their happiness in the West Indies, superior to that of the British peasantry; and from the scriptural sanction given to slavery. The address, after the usual congratulations to His Majesty on his accession, thus proceeds:—

"We cannot but express our deep regret and disappointment that the efforts of his late most Gracious Majesty King George the Fourth, and of Parliament, have been productive of so little benefit to that unfortunate class of your Majesty's subjects, the Negro Slaves.

"We exult in the institutions of that civil liberty, and the frankness and generosity of your Majesty's character, by which we are permitted and emboldened to declare our decided and uncompromising conviction, that the unhappy and injured beings who toil in our colonies, are just as much entitled to liberty as either the peasants or the princes of England; and that we have no more right to hold them in a state of slavery, than they have to reduce us to the same condition; and that every principle of justice and religion, as well as the spirit of our free constitution, and the dictates of a sound and enlightened policy, demand that they should be totally and for ever emancipated.

"We therefore earnestly entreat that your Majesty would be pleased

to direct your Ministers to adopt, with the aid of Parliament, every measure which can be resorted to for annihilating a system, so degrading to humanity, and so unworthy of a civilized age; and we cannot forbear humbly expressing to your Majesty our decided conviction that nothing will amount to a just redress of these wrongs, short of the final and utter extermination of Slavery; and that all other expedients for its amelioration would be nugatory.

"We implore your Majesty, in justice and mercy, the peculiar attributes of your crown, to extend your protection to these unfortunate beings, and their innocent, but ill-fated offspring, reduced to, and retained in, a state of Slavery, from our want of justice and virtue, and not from their own demerits, assured that it would add another gem to the Crown of England, and your Majesty's name would be handed down to posterity as the friend of the oppressed and the benefactor of mankind."

Mr. GEORGE WAILES moved that petitions should be presented to both Houses of Parliament for the total extinction of Negro Slavery, and supported his motion by a detailed view of the history of this great question from the time it was first brought before the public in 1787, to the present hour.

Mr. ROBERT JOWETT, in seconding Mr. Wailes's motion, which was unanimously agreed to, dwelt on the impolicy of slavery; on the evils arising to our commercial interests from the West India monopoly; and on the waste of treasure and still more of life caused by the maintenance and defence of this cruel system; and he closed with a solemn call on the meeting not only to address the Throne and to petition Parliament on the subject, but to offer up their supplications to the King of kings imploring him to influence the hearts of our rulers that this great iniquity might be removed from us.

Mr. E. BAYNES, Jun., moved a vote of thanks to their County Members for their pledges of support to the Anti-Slavery cause, and especially to Lord Morpeth and Mr. Brougham for their presence on this occasion. It was a most striking proof of the state of the public mind, not only that their four representatives were united on this question, but that not one solitary voice among the hundreds of thousands collected at York and elsewhere, to listen to their representatives on their canvas and at their election, not one solitary voice from the Humber to the Tees, was raised to palliate the horrors of slavery or to avert its doom. He thought that though the social degradation and physical evils of slavery were most deplorable, the slaves having no more civil rights than the cattle of the field, and their females being subject to the foul abomination of the lacerating cart-whip in a state of all but utter nakedness, there was something still more intolerable in that marring of the image of God impressed on the scul of man, in that quenching of the sacred light of reason, in that almost absolute obliteration of the mental and moral faculties of its victims, which marked this fell system. And this their degradation to the level of the brute, was pleaded by the planters as a proof of their incapacity of moral and intellectual culture! But the Missionaries of Christianity, as the Rev. Richard Watson had eloquently expressed it, "had dived into that mine from

which we were told no valuable or precious stone could be extracted, and they have brought up the gem of an immortal spirit, flashing with the light of intellect, and glowing with the hues of Christian grace."—He then adduced in proof of the utter hostility of the planters to the religious instruction of the slaves, notwithstanding their professions to the contrary, the extract from the Jamaica Courant contained in the Anti-Slavery Reporter, No. 66, p. 384.

The Rev. JOHN ANDERSON, a Wesleyan minister, in an able and animated speech, expressed his utter detestation of slavery, a state equally at variance with the dictates of humanity and the precepts of religion. He exhorted them not to be content with making speeches. Actions and not words were required. He would say to them—do! do! do! and would urge them never to relax their efforts till the whole British empire formed one Anti-Slavery Society, and until the accursed name of slavery was erased from its code of laws.

LORD MORPETH said, that his object in presenting himself at this meeting was twofold; first, to prove that however little qualified he might be to serve this cause he felt no lukewarmness in promoting it; and secondly, to learn the wishes of his constituents, on a point which so deeply interested them. He came, therefore, not to speak, but to hear. He alluded to the difficulties of the question, and said that he alluded to them in order to express his opinion, that those difficulties, whatever they were, ought not to damp their zeal, but to stimulate them to prepare to meet and to overcome them. In this temper he should address himself to the question when it came before Parliament, and he trusted that their efforts, and those of Parliament, would be crowned with an issue, which should be satisfactory, full, and final, as well as just and beneficent to all parties concerned. The dispensations of Providence, always in silent operation, had lately spoken audibly to the world; and though it might be presumptuous to interpret their motive, or anticipate their cause, it did not seem presumptuous to assume that in the effort to accomplish the purpose of the present meeting—in labouring for the abolition of human suffering, and the diffusion of human happiness—they were pursuing the path of true wisdom and of national prosperity. He concluded with expressing his fervent wish for the final and complete success of the cause in which they had embarked.

MR. BROUGHAM said, that ready as he should always be to listen to the instructions of his constituents, and to give them all due weight even when they differed from his own views, it was a cordial gratification to him to receive them, when they commanded him to do that very thing, which of all others, he was inclined to do. If there was any one of the eloquent speeches he had heard that day, to which he more entirely assented than another, it was that of Mr. Anderson, who had lately addressed them, and who had attended an Anti-Slavery meeting for the first time. He had attended many such, and he would shortly have to attend, not an Anti-Slavery Society, but an assembly which had hitherto been more remarkable for upholding Slavery than for putting it down. The last time he had sat in that assembly he had begged to call its members to pledge themselves in the next session, not to abolish slavery, not to put down the flogging of females, not to put down



the lacerations of the cart-whip, not to put down the unutterable oppression of man by man, but only to pledge themselves that they would take the subject once more into their serious consideration; and by a large majority his motion had been rejected. His experience, therefore, of Slavery as well as of Anti-Slavery meetings led him to concur heartily in Mr. Anderson's counsel, to have as our motto, not "say, say," but "do, do." He illustrated the difference by contrasting the warm speeches of candidates on the hustings with their lukewarm conduct in the House of Commons, which justified him in saying, that the pavements of hustings in general throughout England were formed of the fragments of broken promises. Even the first and almost universal promise, made by all candidates, of attending in their places in Parliament to do the work of the people, was one of the first and surest to be violated. To all such he would now give fair notice, that on the subject of Slavery, he hoped to afford them an opportunity of redeeming their pledges to their constituents. He looked forward to the approaching session as most important, so far as that great cause was concerned; for if ever the voice of the country was raised clearly, unequivocally, and universally on any one subject, it had now been so raised on the subject of Colonial Slavery. And if after it had been so raised nothing was done, then should we be a degraded people, a poor, spiritless, powerless set of constituents, who could not make the very members we had returned to Parliament to perform our work, or rather the work of heaven, for which we had sent them thither; thus treating with contempt the suffrages to which they owed their seats, because they hoped not to meet their constituents again for the next six years to come. Mr. Brougham then adverted to the Bill for amending the Consolidated Slave trade Abolition act, (alluded to in our last No. 67, p. 403, note) which was brought into the House last session and was likely to be renewed in the next; and trusted that both in and out of Parliament the progress of such measures would be sedulously watched.—He proceeded to express his confident hope of better things than they had hitherto witnessed; and trusted, that consistently with a due regard to the rights of property, and first of all of the property a man has in his own life and in his own limbs, we should at length succeed to break asunder, in peace and tranquillity, those bands by which the slave is made miserable and the master wicked, and thus happily achieve the greatest and most glorious triumph, which the enlightened benevolence and justice of a great and free and virtuous people ever did achieve. He then pronounced a glowing eulogy on their precursors in this great cause, on Granville Sharpe, Mr. Fox, Mr. Pitt, Mr. Clarkson, and above all, and over all, that venerable man, whom it was his glory to have succeeded as their representative, Mr. Wilberforce, who, though he had withdrawn from public life, retained the entire vigour of his mental faculties, and the warmest feelings, both of benevolence to his fellow-creatures and of piety towards God; and whose latter end formed so great a contrast to the latter end of those who had extracted from the sufferings, and built upon the wretchedness, of slaves the splendour of their own private fortunes. Of him we might truly say:—

" For him no wretch is born to work and weep,  
Explore the mine or tempt the dang'rous deep;  
But on he moves towards his latter end,  
Angels around befriending Virtue's friend;  
Sinks to the grave with unperceived decay,  
While resignation gently slopes the way;  
And all his prospects brightening to the last,  
His heaven commences ere this world be past."

Mr. JAMES RICHARDSON then moved, that the Committee of the Leeds Anti-Slavery Society should adopt the measures best calculated to ensure from every parish or township in the county of York, similar addresses and petitions; stating that the continuance of Negro Slavery was a great constitutional and moral wrong, and urging in the strongest manner that immediate measures should be adopted for the total abolition of Slavery; an example, which, he trusted, would be followed by every other county and town and parish in the kingdom. The motion being seconded by Mr. J. CLAPHAM was carried unanimously.

The VICAR OF LEEDS moved a vote of thanks to the Leeds Anti-Slavery Committee, in whose proceedings he heartily concurred, which was seconded by the Rev. JAMES FAWCETT, and passed unanimously. Thanks were also voted, on the motion of Lord MORPETH, seconded by Mr. B. SADLER, to the Mayor for his conduct in the chair.

## II.—DEVIZES ANTI-SLAVERY MEETING.

A highly respectable meeting was held at Devizes on the 17th of September, J. S. Fuller, Esq. in the chair, to consider the subject of Negro Slavery; at which there was a display of energy, both intellectual and moral, which has seldom been surpassed. It would scarcely be possible without transcribing into our pages the whole of the interesting proceedings of the day, to do any thing like justice to those who, on that occasion, stood forward to advocate the cause of the oppressed slave. The utmost we can effect is to give a faint outline of them.

The Rev. R. ELLIOTT informed the meeting, that he and his friends were influenced in calling it by a deep and growing repugnance to slavery, and a firm and settled conviction that that evil ought not to exist, especially in any part of the British dominions. This feeling was not founded upon any isolated facts of the cruelty attending slavery, but on a view of the intrinsic evil of a state which gives to man the power of exercising cruelty over his fellow. Such a state was incompatible with our holy religion, and with the merciful spirit of him who came to give deliverance to the captive, and to open the prison doors of them that were bound. The law of God was expressly against the man-stealer; and if it were said we had done with man-stealing, yet, were not the men found in our hands whom we knew to have been stolen? He then proceeded to shew that this system was as much opposed to constitutional law, and as revolting to humanity, as it was contrary to religion and to sound policy. After drawing a striking picture of the more prominent features of slavery, and refuting some of the popular sophisms on the subject, he asked, what it was we now had to propose; and to this question he replied, "the utter extinction of slavery." It was idle to talk



of amelioration to men who like the legislators of Jamaica, refused to enact that women should cease to be indecently flogged. The object of the Society was to assist in procuring, by every proper method, the utter extinction of Negro Slavery in the British Colonies. We had heard much of *gradual emancipation*; but we now found that the true meaning of gradual emancipation, was perpetual slavery.—The frightful anticipations connected with the abolition of slavery, were, in his opinion, without foundation. Human nature was the same everywhere. Man with a black skin was as capable of feeling a kindness, as man with a white skin. The experiment had been made, and it had been found to answer.—But how were the slaves to be then governed? By passing such legislative provisions and restraints as should put the liberated Negroes under the authority and protection of just and equal laws. The object in short of this Society was to assist in procuring, by every proper method, the utter extinction of Negro Slavery in the British Colonies.—But what, it might be asked, was to become of the planters themselves? Let their claims be calmly considered; and if they sustain loss, let them be remunerated. We did not wish to be guilty of injustice in the exercise of our compassion. There was a strong moral feeling alive in this kingdom, which was growing stronger and stronger every hour; and which could hardly fail to make the Negro free. And if this was not done for the Negro, he would ere long do it for himself. “Every effort to keep these miserable captives in ignorance, must in the end fail. Their oppressors may persecute and murder our Missionaries: they may try to extinguish the light of truth, although they may as well attempt to extinguish the sun! But the slave will acquire knowledge; and knowledge is power; and that power will exert itself to break the chain that binds him; and if this must be the alternative, (which may God prevent) the Negro will be free!”

The Rev. Mr. JOHNSON entered at considerable length and with much force into the same views of the subject, and detailed with great effect and with suitable comments, some of those acts of atrocity recorded in the Anti-Slavery Reporter, which the cruel state of Colonial law permits to be perpetrated either with entire impunity, or with such slight penalties, as scarcely to afford any protection to life or limb. The contemplation of these authenticated horrors led him to press the immediate abolition of Slavery; and this he was the more anxious to do when he saw a religious society, supported by many of the dignitaries of the Church of England, owning plantations cultivated by slaves driven to their labour by the whip, and liable to all the debasing effects of this cruel system; a course in which, if they persisted, they would bring down from heaven a curse rather than a blessing.—As to the hope of preparing the slaves for freedom by religious instruction it was vain. Christianity for example, teaches that all men are brethren; that there is neither bond nor free, but that all are one in Christ. No, says the planter; to preach such doctrine is treason against the majesty of the whites; and the Rev. Mr. Harte was deemed guilty of an unpardonable offence for administering the Lord’s Supper to black and white at the same table and at the same time.—But we were told the slaves were not prepared for emancipation. What then was it which now restrained them from

acts of violence? You say the arm of power. And would not the law restrain them from doing mischief to themselves or others as effectually *after* as *before* emancipation; *after* having multiplied their motives to gratitude and peaceful conduct, as while still groaning under oppression? Of this he could have no doubt. But if not, still *we* were bound to do *our* duty—to act justly, and to exercise mercy, and to leave the issue to God. “Let us then,” he said in conclusion, “take up this question with the warmest zeal; let us never more be satisfied with empty promises, but in a firm and constitutional manner, call upon the Legislature, to wipe off from the page of our history this accursed stain. Let us use our utmost efforts that every parish in the land may hear of the wrongs of our sable brethren, and rise to redress them. They are bone of our bone, and flesh of our flesh; and methinks, with imploring looks, they exclaim—Come over and help us. The blood of martyred Missionaries calls upon us—not to avenge their murder, for they know who has said, “vengeance is mine, and I will repay, saith the Lord”—but to vindicate the wrongs of suffering humanity, and to remove the impediments which Slavery presents to the spread of the Gospel, and the progress of true religion among the heathen;—nor ever rest,

“Till man nor woman under Britain’s law,  
Nor son nor daughter born within her Empire,  
Shall buy, or sell, or hold, or be a Slave.”

The next person who addressed the meeting was the justly celebrated Colonel NAPIER, the author of the history of the late peninsular war, which it is impossible to have read without admiring the power of intellect, the acuteness of observation, and the manly independence of mind which it displays. He came forward, he said, with reluctance, not because he was lukewarm in a cause which he held to be pure even to holiness, but because he was unused to take a part in popular meetings. Nevertheless, being called upon, he would not shrink from avowing, publicly, sentiments and principles which he had never hesitated to express in private, sometimes perhaps, more warmly than the occasion called for.

“First then,” he said, “I hold Slavery of every kind in abhorrence; but, most especially, do I abhor domestic Slavery. We have seen the people of a neighbouring country rise, as one man, and shed their blood like water, to avoid political oppression. Gloriously have they effected their object! and greatly and justly has the world applauded their heroic action! But, in modern times, what political bondage can be for a moment compared, as an evil, to the harrowing oppression of domestic Slavery? The former, indeed, forbids men to meddle in public affairs, and thwarts them in the exercise of their just rights; but the domestic slave dare not move his person, but as his master directs; he dare not publish his thoughts, speak or make a sign of discontent, or even of joy; he dare not even sigh over his unhappy fate; lest his offended tyrant should crush him, body and soul—his body with the torture of the whip, his soul with the degradation. Domestic Slavery, then, is a great and dreadful evil, which it behoves every good man to endeavour to abate. But, on a subject of this nature, it is better to argue than to declaim; and it is unnecessary to appeal to the passions

in favour of a cause, which is founded upon the plainest principles of justice and humanity. The subject is one, no doubt, affording a wider scope than any other, for appeals to the passions; but it is, fortunately, also the one which needs them the least, being founded on the plainest dictates of justice and humanity. Hence, I shall not here have recourse to any of those stories of appalling atrocities, committed by slaveholders, or, rather I should say, by slave masters, for many slave-holders are very humane men, who have never been near the scene of those abominations which we have all heard and read of, even too often for the tranquillity of our own minds.—Such stories, when truly related, and well authenticated, are, no doubt, necessary to rouse the feelings of indolent and unreflecting persons; and the publication of them inflicts some punishment upon the perpetrators of such enormities, when they can be no otherwise reached than by holding them up to the indignation of the virtuous part of the world. But, as parts of the argument against domestic Slavery, they are wholly unnecessary. That argument rests upon the broad and deep foundation of general and immutable principles. We may be told, and we are continually told, that the stories of cruelty and oppression which are published, are false, exaggerated, distorted, and discoloured. I can believe it.—A great question like the Abolition of West Indian Slavery, which has been agitated for years; which excites so many passions and involves so many interests; must of necessity be exposed to exaggeration. And what then? Shall it follow that Slavery is not a great and dreadful evil! Sir, if I hear that a woman heavy with child has been lashed to death, and that on enquiry I find she was not with child, and did not die of her tortures, but that if she had been so situated, and had so died, it would only have been an unfortunate result of the legal exercise of a power which wicked and infamous laws had conferred upon her master, am I not to denounce the horrid system? Am I, because the story is not accurately told, to refrain from exclaiming against the horrid system, under which such villany *may be perpetrated*? Am I not to declare that domestic Slavery is a great and terrible evil, which it is the duty of every good man to abate? Sir, there is an omnipotent Being above us, who has, I will not say, taught, but who has forced us, in spite of our wayward dispositions, to feel that virtue and vice are not indifferent to him; that the first is pleasing, the second displeasing to his nature; and mankind, in every age and every part of the world, have believed that a strict reckoning will be held hereafter, when rewards exceeding the dreams of poets, and punishments the very thought of which causes the soul to shrink, will be distributed according to our merits. Yet, in despite of this universal feeling, and this universal belief, the power of doing wrong being granted to man, wrong always has been committed: there is, at least, as much of vice as of virtue, there is as much of oppression and cruelty, in this world, as there is of kindness and charity. What do I infer from this? Why, that as such is the imperfection of man in general, that neither the promised reward for virtue, nor the denounced vengeance for vice, avails to prevent him from doing evil, when he has the power, it is impossible to believe that the slave-holder (who has already so grossly violated natural justice, as to hold his

fellow-being in bondage,) having the power to oppress and misuse, will not oppress and misuse his slave; that having the power to be cruel, will not also have the will. Admitting, therefore, that all the terrors and horrors committed in the West Indies, which we have *yet* heard, are utterly untrue, we might still be assured, from a consideration of the nature of man, that there was sufficient foundation to expect the same, yea, although they were fifty times as numerous, and, if possible, reduced circumstances fifty times as atrocious. And this I hold to be so certain, and my position so immovable by argument, that if an angel were to stand before me at this moment, and assert the contrary, I would turn away, fearing and doubting, that although clothed in the glorious light of heaven, the coming was from hell! I recur then to my original assertion, that Slavery, and more especially domestic Slavery, is a great and terrible evil, which it is the duty of every good man to abolish; and in this feeling, I propose that it be a fundamental principle of this Society that Slavery is no longer to be regarded as a condition capable of being rendered tolerable by regulation, but as a crime to be suppressed, an outrage on our professed principles as Christians to be renounced, and a foul stain on the national character, to be wholly and for ever effaced."

The motion being seconded by the Rev. Mr. NOBLE was carried unanimously.

WILLIAM BLAIR, Esq. entered fully into the whole question, giving a comprehensive and luminous view of it in its principle and its details, its tendencies and effects, its abstract nature and its practical influence; exhibiting it as so unnatural and degrading, so opposed to the love of God and man, so destructive of human happiness both here and hereafter, and so full of horror, as to convince every candid mind that such an abomination ought to be swept from the face of the earth with the least possible delay. Even Sir Robert Peel was forced, while giving a paramount weight to the claims of the planters, to admit, that if the poor slave were ever to ask him by what title he was held in bondage, he feared he should not have one syllable to say in self-justification. Thus, it was only by an oblivion of the grand fundamental principles of truth and duty, that the enormities of the system could be palliated or endured for one moment. Abstracted indeed from all consideration of consequences, personal slavery was revolting and detestable, a sin against human nature, which all good men should unite in extirpating; treason against the very law of man's existence, robbing him of his right to life, limbs, and liberty, to the labour of his hands and to the worship of his God, in short, of his birthright—the very charter of his being. Neither the solemn dicta of a minister of state, nor the alleged omnipotence of acts of parliament, nor treaties however guaranteed, nor claims of chartered rights and vested interests however urged, can be allowed to come into successful competition with the sacred, universal, immutable right to personal freedom, inherited by every child of man. As to the claims the planters might have, he neither asserted nor denied them. Whatever they were, they attached not to the poor slave, but to other parties, and were wholly subordinate to the claims of the slave, which were independent, primary, and paramount. Besides, in what chapter of the British con-

stitution should we find a warrant for making the colour of a man's skin the proof of guilt and the ground of punishment, or for giving to the white a monopoly of freedom, and to the black the whip, shackles, and a dungeon?—In turning to the practical part of the subject, he wholly repudiated that low and gross view of the subject which looked only to the slave's physical wants and the externals of his happiness, and heeded not his moral and mental degradation to the level of the beasts of the field. But even the assertion of his physical comfort was a lie. The slaves were over-worked and under-fed, and harshly used, as was proved by that undeniable test of physical comfort, the state and progress of population, and which shewed that there was in the system some fatal blight tainting the very vitals of society, and withering the very springs of existence; so that, were this system permitted to continue, the victims of it would at length find repose where the wicked cease from troubling, and the weary are at rest; the silence of death would reign over these lovely regions; while the graves of the millions of our fellow-creatures who had worn out their lives there in bitter bondage, would be the eternal monument of our shame. And this depopulating effect of the system was the more remarkable when contrasted with the rapid increase of the same race when free. The progress of population in Hayti, as compared with that of Jamaica, was such as to raise the positive waste of negro life in the latter to about 350,000 human beings in twenty years. This was frightful. In the Mauritius, Guiana, and other places, the decrease was still more appalling. But enough had been said to shew the necessity of the most strenuous exertions to effect the speedy overthrow of this monstrous system. Half measures and palliatives would no longer suffice: we must seek the entire and speedy removal of this mass of misery and guilt. We were all involved in its criminality if we did not do all in our power to that end. The blood of our brother would cry against us to heaven; and while there was a righteous Governor of the universe, it would not cry in vain, if we did not relinquish the guilty gains of oppression. "Raise him then from the depth of his degradation, and shed on him the light and consolations of the Gospel; and impart to him with his civil rights the sympathies and charities of social life. And let not such feelings evaporate in words, or even in petitions. If the Parliament will not heed these, you have a remedy in your own hand. Abjure the use of slave-grown sugar—for it is the sugar above all which kills the slave—and you will assist in sealing the death warrant of slavery. While you consume this production of slave labour, you are paying your quota towards that million and a half which goes annually, in the shape of drawbacks and protecting duties, into the coffers of the slave-holder. It is nothing less than the price of blood, and a direct bounty for keeping the poor slave in bondage.—Another most effectual means of advancing the cause of emancipation, will be to establish Anti-Slavery Associations in every town and village throughout the kingdom, and to diffuse information as extensively as possible. Thus we may hope that the nation will awake—that it will arise in all its moral and religious might, and decree the extinction of slavery throughout all the dominions of the British Crown."

Impressive addresses followed from the Rev. Mr. Rogers, the Rev



Mr. Bunce, the Rev. Mr. Newton, the Rev. Mr. Keene, Mr. Saunders, and Mr. Phillips, of Antigua. But our limits are exhausted, and we must draw to a close: merely noticing that the petition agreed to, contains, among others, the following passages—

“That they consider this state of society as directly opposed to every principle of religion, justice, and humanity; and that it ought not therefore to be tolerated under any plea of amelioration, inasmuch as that which is palpably unjust in itself, cannot be rendered otherwise by merely lessening the degree of its enormity. And even if mitigation could justify its existence, it is altogether hopeless to look for such mitigation from the Colonial Legislatures.

“They therefore abandon the hope of accomplishing any alleviation of the horrors of slavery, and conceive that its total abolition is the only effectual mode of relief to the slaves, and of wiping away this foulest blot on our national honour—this daring outrage on the laws of God; and they leave it to Parliament to estimate and discharge any losses that may accrue to the West India planters by the legislative extinction of slavery; but that no plea of this kind ought to delay this act of national justice, or prevent the immediate adoption of such measures as shall be deemed most advisable, for the speedy and total extinction of Negro Slavery, in all the dependencies of the British Crown.”

### III.—LAWS AND MANNERS OF JAMAICA ILLUSTRATED.

#### 1.—*Port Royal Council of Protection.*

The following piece of intelligence is taken verbatim from the Royal Gazette of the 3d July, 1830.

“At Port-Royal, on June 19, a special bench of magistrates assembled, consisting of his honour the Custos, and E. B. Warren, W. Hyslop, and H. Fraser Leslie, Esqrs. Justices, to inquire into complaints preferred by certain slaves from Dallas-Castle estate against their overseer, Mr. Stevens. A gang, twenty-four in number, including men, women, and children, all appeared before the justices, and, with the exception of the children, severally stated their complaints. They were heard at length, and afterwards the bookkeeper, who had been called down as a witness at their own request, was sworn, and denied the whole statement preferred against the overseer in the clearest manner, to the satisfaction of the bench. The chief grounds of the dissatisfaction of the people were, that the time allowed them for their meals, &c. at breakfast and dinner (which it was proved on oath exceeded the time allowed by law,) was not sufficient—that they were not taken care of when they were sick, but made to work, and that two hogs had been killed!!

“Mr. McCunn, the attorney, was sworn, and proved that every comfort was afforded to the people—that the hot-house had every article that was required for it, and that the people were discharged from it according to the directions, from time to time, of the doctor, who regularly visited the property; that Mr. Stevens, the overseer, had been there for seven or eight years, and was a *mild, humane man*, and that he, who the negroes knew was the attorney, never received any com-



plaints whatever, although they were constantly coming to him for supplies, &c. The gang generally admitted 'that they were well fed, &c.' but 'that they wanted a new *Busha*, (*overseer*) and would not serve under the present one, a woman declaring that she would die before she would return to the estate.' Every one of them actually shewed the greatest insolence to their overseer, in the very face of the magistrates!!

"The bookkeeper also stated on oath to the Court, that he was satisfied it was but a conspiracy to get the overseer discharged, if possible, and mentioned several expressions he had heard in the field to that effect, and that the *ringleader* was a *runaway*, generally speaking.

"The records also shewed that the greater number of these people had been *twice* before the justices with similar complaints, and admonished not to persist in making them without just grounds.

"Mr. Stevens, the overseer, having requested permission (for his own character) to address the magistrates, declared what had been proved by the bookkeeper, and in the most satisfactory manner shewed that there were no grounds of complaint whatever. The negroes had more indulgences than those on the other properties in the neighbourhood; and in regard to the two *negs* alluded to, they had been killed for *destroying the grounds*, and injuring *the corn and coffee-pieces*, after repeated remonstrances from him. When they were killed, he asked to whom they belonged, but, as no one would claim them, they were burnt. The whole gang were a turbulent and dissatisfied set, and were so known by the other slaves on the estate. The bench, after a long deliberation, decided that the complaint was *most frivolous and groundless*; and his honour the Custos, in an impressive manner, pointed out to them their very improper and almost rebellious conduct, adverting to the admonitions they had received from him on former occasions years ago. He stated to them that whilst the law provided that their complaints should always be patiently heard, it wisely directed, that if their complaints were *groundless*, they should meet with a suitable punishment for making them. *It was necessary, for the well-being of the island, that complaints like these should meet with exemplary punishments, to deter a repetition of them.*—To that end, the principal actor (*the runaway*) was sentenced to fifty lashes, and the four next men to thirty-nine lashes publicly, and three of the head-women of the gang to three weeks' hard labour in the workhouse, and the remainder were severely admonished.

"Mr. Justice Hyslop likewise recommended the people to be guarded in their conduct in future, pointing out to them that, if they persisted in their riotous conduct and behaviour to their overseer, some of them might be brought to an ignominious end. The law, and the magistrates appointed to deal it out, would always protect them, if protection was necessary; but would punish them whenever they should conspire, by falsehoods and improper motives, to prefer frivolous complaints against white or other persons in charge of them. The proceeding was under the 28th and 103d clauses of the Act: and the Clerk of the Peace took down notes of all that passed, and of the evidence given, by the desire of the magistrates.

"A finer gang we never saw; and their appearance alone was almost

sufficient to rebut any charge of harsh or improper treatment—and we cannot help admiring the impartial and firm manner in which the justices acted, and the decision they came to. These frivolous complaints are daily increasing, and, unless a check is given to them, they may slowly amount to an alarming magnitude; for, as in the present instance, a gang may leave an estate for days, when they want a new overseer, with false complaints, and go to a magistrate; the proprietor, therefore, loses their labour, incurs a heavy expence, and a body of magistrates are occupied for four or five hours in investigating the charges, which turn out to be such as cannot but be deemed wanton and frivolous—and for such conduct a soldier or sailor would be doomed to receive a heavy punishment at the halberds, or, perhaps, suffer death.”

Thus far the statements and the comments of the Royal Gazette.

And yet on this estate, the humanity of whose management is so much vaunted, the negroes are decreasing. In the space of ten years too it appears to have changed its proprietors at least four times, so that the overseer has had a firmer tenure of *his* authority, than the owners of *their* property; a circumstance which must have set him free from much of supervision or control. What an illustration does this circumstance afford too of the gross fallacy of those representations, made on oath before the Privy Council in 1827, by the Demerara and Berbice planters, Mr. Macrae, Mr. Mardonnell, Major Moody, and others, respecting the closeness of the ties which bind the master and slave to each other—indeed of the general delusion practised on the public by the Colonists. The slaves of Dallas-Castle had four different owners in ten years, to all of whose varying humours, caprices and interests, if resident, they must have been successively subjected; or if absent, to those of their hireling representatives; without any means of appeal or redress but at the risk of what the Royal Gazette deems the salutary infliction of fifty lashes of the cart-whip, ordered by some magistrate, himself a slave-holder, who may rejoice in the opportunity of thus repressing in his own gang the disposition to prefer like “frivolous complaints” against himself. And in such a case, be it remembered, the slave has no ulterior remedy. However injured he may have been by the overseer, or however unjust may have been the infliction of the magistrate for the mere act of complaining, (slave evidence being wholly shut out) he has no means of appeal or redress.—In the present instance the only exculpatory evidence in favour of the overseer, was that of his employer, who though testifying generally to his mildness and humanity, yet, not being resident on the estate, could be no witness to the facts occurring there; and that of his bookkeeper, whose entire dependence on the overseer made it perilous for him to testify otherwise than favourably. Had he done so, he would have been as effectually shut out from all future employment in Jamaica, as if he had been branded in the forehead as a felon, or convicted of being a saint.—The Clerk of the Peace, it is said, took notes of the evidence by desire of the magistrates. We trust that those notes will be called for by the House of Commons. Till then, we are unwilling to make the comments which even this *ex parte* and manifestly partial statement, published, with the

usual fatuity to serve some blind purpose, suggests to the disadvantage of the administration of Colonial justice.

## 2.—*St. George's Council of Protection.*

An additional Postscript to the Royal Gazette of the 7th August, 1830, has just reached us, and we insert the following extract from it, as a further illustration of the state of law and manners in Jamaica. A letter, it seems, had been sent by the Rev. Stewart William Hanna, Island Curate of St. George's, to the Editor of the Royal Gazette, containing a case of cruelty to a slave. The Editor refused to insert it; and insinuated against Mr. Hanna a charge of saintship, and a design to serve the purposes of the Anti-Slavery Society. Mr. Hanna, however, was sufficiently firm not to be intimidated by such language, and he procured the insertion of his letter in the Kingston Chronicle; the Editor of that paper justifying its insertion as being the production of a respectable clergyman of the established Church, and as calling for just and fair investigation. It has since appeared, as already stated, in the Royal Gazette. It is to the following effect:—

“SIR,

“It is well known that one of the principal charges, brought forward by the Anti-Slavery men and their adherents in England against the West Indians, is to this effect:—‘That from the state of the Colonial laws, and their defective administration, the slave, when wronged by the free man, cannot obtain legal redress.’ It is not my wish to join in such a cry, nor is it my design at present to advocate either the principles or the conduct of any party whatsoever. But, Sir, when a case falls under my observation, in which a slave *has been* grossly injured by a free man, *has* sought legal redress, and *has been* denied it, then I hold it to be a matter of duty to put forth every effort on behalf of the oppressed, however slight the chance of ultimate success, as I am equally satisfied it is the interest of every honest and independent Colonist to second my endeavours.

“A Council of Protection assembled on Friday the 9th inst. in this parish, to investigate a case of alleged cruelty, in which the Overseer of Windsor Castle estate (Mr. William Ogilvy Chapman), was the offending, and a slave belonging to the same property, the aggrieved party. The following is a list of the Magistrates and Vestrymen who composed the council: The Hon. JOHN BELL, Custos. The Rev. M. C. BOLTON, Rector. JAMES SHENTON, ROGER SWIRE, THOMAS P. ROGERS, ADAM GRAY, Esqrs., Magistrates. JAMES MAXWELL, JOSIAS BOWYER, GEORGE HELPS, FRANCIS GUSCOTT, Esqrs., Vestrymen.

“The evidence adduced was substantially as follows:—

“For some trifling neglect of duty the man had received, by the Overseer's direction, a severe, though not an illegal flogging,” (that is to say, not more than thirty-nine lashes.) “This was on Saturday, June 26th. In a state of great suffering, he proceeded to the nearest magistrate, Mr. Shenton, the proprietor of Dover estate, to complain of the treatment he had received. Mr. S. on inspection, found the man's hinder parts so completely covered with blood, as to prevent his accurately ascertaining the extent of injury sustained. He, however, advised him to

return home, as no sufficient cause appeared to call for legal interference. The poor man, who is a carpenter, followed this advice, and remained in his house until Monday morning, when he proceeded to the workshop, and endeavoured to resume his work. The gang of carpenters and coopers was shortly afterwards ordered to the beach to ship sugar, but the wretched condition of the sufferer compelled him to remain. About three o'clock in the afternoon, Mr. Chapman went into the workshop, and finding him there, demanded why he had not accompanied the gang. The poor man answered, that his wounds had prevented him. This reply, it would seem, exasperated the Overseer, for he ordered him to be confined in the stocks forthwith, and *placing his hands behind him, with difficulty, though having the assistance of the hot-house doctor, forced a pair of tight handcuffs on his wrists.* The very slave assisting remonstrated against this barbarity; but in vain. Thus mangled and manacled was the wretched negro compelled to remain from four in the afternoon of Monday until seven o'clock on Wednesday morning! On that day Mr. Shenton summoned all the parties to appear before him, and he has stated on oath that the man's hinder parts were in three different places, each of considerable extent, not merely 'cut' or scored, but in the actual condition of 'raw flesh;' and further, that his hands, from the extreme tightness of the manacles, *'were swollen to twice their ordinary size.'* Yet the five last named on the list of members, who composed the Council of Protection, subsequently summoned to investigate the case, have resolved that the matter is unworthy of farther notice, and, accordingly, all hope that the demands of justice may be satisfied is for the present at an end. It is not, Sir, my wish to animadvert upon the conduct of these gentlemen. I am willing to believe their's to have been an error rather of the head than of the heart, and that they did not wantonly sacrifice their better feelings at the shrine of unmanly apprehension or selfish expediency. Be this, however, as it may, I write not with the intention of canvassing their motives or their conduct, but in the hope that these lines may meet the eye of his Majesty's Attorney General for this island. Him I would conjure, by the impartial spirit of the British Constitution, by virtue of which he holds his office—by all the obligations of religion and morality—by the common feelings of our common nature, not to let this matter terminate here, but to stretch forth the protecting arm of the law on behalf of this poor oppressed negro. It will, perhaps, be said, that the case mainly rests upon testimony not admissible by law, namely, that of slaves. In part it certainly does, but so much circumstantial evidence may be collected, and that, too, of a nature so satisfactory (look for example at the testimony of Mr. Shenton to the maimed and lacerated condition of the sufferer), that little doubt can be entertained of the feasibility of bringing home the charge to the offending party. Let the attempt be made; Justice—Humanity—the best interests of the colony, appear to demand it. Success no man can command, but even failure in a good cause brings with it a rich reward.

"Perhaps the question may be asked—Why does the writer of these lines interfere in matters of this kind? Is he not a minister of the Gospel of Peace? It is, Sir, for this very reason that he feels himself

especially called on to interfere. Were this a matter of political expediency merely, or did it involve the discussion of the question of Slavery in the abstract, he should have been silent; but believing that a wanton act of cruelty had been committed upon a helpless slave, and seeing the wheels of justice at a stand, did he not again attempt to put them in motion, he should ill deserve the name of man, and still less to hold the office of a minister of that religion, whose Divine Author's great design was to bind up the bleeding wounds of misery, to heal the broken-hearted, and to bid the oppressed go free.

Your obedient Servant,

STEWART WILLIAM HANNA,

"St. George's, July 20, 1830.

*Island Curate of St. George's."*

Two members of the Council of Protection, Mr. Gray and Mr. Maxwell, attempt a vindication of their vote on this occasion, but, though held up as complete, by the journalists of Jamaica, nothing can be more feeble. They admit Mr. Hanna's facts; that for some neglect of orders the slave, who was the head cooper of the estate, was punished with whipping by the overseer, and for refusing, or as the slave alleges, being unable to proceed to work, the overseer applied handcuffs to his wrists behind his back, and ordered him to the stocks on Monday at 3 P. M. where he remained till Wednesday at 7 A. M. when "the hot-house doctor came and informed him that the prisoner's wrists were swelled and painful." On this he was released. In the interim the prisoner's wife went and complained to the Custos, who wrote to Mr. Shenton, to have the matter investigated. Mr. S. examined the man, and "found his wrists tumified." A Council of Protection was called. Ten were present. The five first names voted for laying the matter before the Attorney General, the five last against it, and thus there being no majority the matter dropped. These last five, the defence says, "*did not altogether exculpate Mr. Chapman, but, after taking all circumstances into consideration, thought he had acted more from an error of the head than the heart.*" They would, therefore, have thought it right to reprimand him.—But even this was not done.

All this, say these two gentlemen, they doubt not, will be contorted into some unheard of species of cruelty by our Anti-Colonial friends.—But it needeth not. The admitted facts of laceration and torture, for some offence too trivial to be even named, speak for themselves.—The conclusion of the address to the public of Jamaica by these two slave protectors deserves to be recorded. It is as follows:—

"We regret exceedingly, that a clergyman of the Established Church," (meaning Mr. Hanna,) "should identify himself with a faction that seeks the destruction of the Colonies, or that he should have taken such a zealous part in a political matter, of which he could have only a confused and superficial knowledge by retail. He ought to recollect that he was sent here not to destroy Temples, but to build them up; not to weaken the fabric of our institutions, assailed by every heartless demagogue, but to add strength and unanimity to them, to preach peace and good-will to men, and a cheerful obedience to constituted authorities. We are as feelingly alive to the melioration of our slaves, and at all times ready to punish wanton severity, as any class in the country,



but the rude materials, of which our population are formed, require no small degree of firmness and consistency to maintain the authority of a manager. We have nothing to fear from Anti-Colonial virulence, if we are true to ourselves—once divided, with so many irresponsible incendiaries amongst us, and we shall soon see our enemies triumph, and this beautiful island, now the seat of peace, happiness, and plenty, become a sterile desert.”

#### IV.—SOCIETY AND MANNERS OF BARBADOES ILLUSTRATED.

A gentleman of the highest credit visited Barbadoes in the early part of the present year. During the short time he was there, he made notes of what he saw. We are permitted to make a literal transcript of such of these notes as appear likely to interest our readers, and to throw light on the state of society and manners in that island. We abstain at present from any comment upon them, only premising, that we entertain the most entire confidence in the accuracy and fidelity of this gentleman's statements.

“One of my first objects was to learn from the slaves themselves how far they had benefited by the efforts to introduce education; and I visited the Colonial School, under the patronage of the Bishop, and a committee of the chief persons of the island. Here, I understood, are from 150 to 200 boys. The children appeared to have great pains bestowed upon them by a worthy and persevering master, and to make as much progress as European children would, surrounded by the same disadvantages. They were, as I thought, particularly expert in arithmetic. I was, however, much disappointed to find upon a close enquiry, that these children, with the exception of perhaps three or four, were *exclusively* the children of free people of colour. The children of slaves on this island receive instruction only in a catechetical form; in some instances they are taught to *repeat* hymns, but these opportunities for instruction are wholly confined to Sunday mornings in all the places which I saw and visited, except one instance, in which the slaves were assembled *occasionally* under the parlour window, and sang a hymn.

“I enquired of all the slaves I could get an opportunity of conversing with, as to their having any knowledge of letters; and was certainly a good deal disappointed and mortified to find, that with a very, very small exception, I believe confined to two or three individuals, I met with no slave who could read. These were slaves that held some places of more than common importance in the establishments of persons of consequence in the island who bore a high character for great humanity and benevolence, and whose slaves shewed, by their appearance and manners, that their masters were so distinguished.

“As to the means afforded the slaves of religious worship, I fear that little can be said. I was several times at the churches on the island; and, with the exception of the slaves who attended their masters and their families, and remained with the carriages during the service, I never saw any one slave there, nor could I find that they did ever attend. I did not go to the Wesleyan or Moravian meeting houses, (the former rebuilt since its destruction, and liberally subscribed to by many of the persons who assisted in destroying it.) One person I was credibly informed, who was one of the very first in the work of destruction, has since died, and left all his little property to repair the evil he had committed, and appease his conscience.

“I visited a few estates, on which I understood a sermon is read by the manager, and the usual devotional exercises gone through as contained in the ritual of the church of England, to which the slaves are invited.

“In one instance I was present, and was gratified by observing the quiet and orderly carriage of all the slaves during the time, which lasted for nearly two hours. The service was performed by the owner of them; his wife acting as clerk, in a very condescending and kind manner; but the gross ignorance in which these



poor things are kept, leads me to doubt whether many of them had the power to comprehend that which was thus presented to their minds.

"As it regards their happiness and contentedness, it may be sufficient to relate two facts. One is, that I heard it complained of by most respectable persons, that the male slaves were continually quarrelling about their wives, of whom there were numerous instances of one man possessing from two to seven; and the consequent dreadful immorality in both sexes is matter of notoriety.

"I could not hear that marriage was encouraged amongst them, except by the Moravians, who are most indefatigable on this subject, as well as all others, in order to assist and raise the condition of their coloured brethren: nor was I able to ascertain that more than a few instances of an union of this nature had taken place, and these were generally if not entirely the result of the diligent, persevering efforts of the Moravians.\*

"There is also another source of complaint on the part of the planters, which is, the loss they sustain by the extent to which self-destruction is practised amongst the slaves; it being by no means an uncommon thing to find *valuable* slaves hung to a tree or destroyed in a well, in the early part of the morning. On most of the estates I was shewn the stock of negroes in the same manner as an English farmer shews his horses and cattle, and with the same view of gaining credit for the management of them.

"I was anxious to ascertain how far the slaves benefited by the sale of the commodities which I was told were grown on the small portions of ground allotted to them near their dwellings; but which, in the course of my visits to different estates, I could discover to be only partially the case, many being certainly without this provision.

"I was likewise often assured, that the market of Bridgetown was thus supplied; and in order to be satisfied, I attended at the usual place of sale frequently, and took pains to inquire of individual slaves offering either fruits or vegetables &c. for sale, from what estate they came, and was grievously disappointed to find that they almost all had their mistress with them, to receive the amount of the sales made; or what was more common, that the major proportion of them were free coloured people, and consequently small cultivators, and not slaves.

"I find upon inquiry, that the produce which a slave may have, is always under the control and absolutely in the power of the master, if he chooses from any motive to exercise such a power.

"I went into many of their huts, which are built of mud and thatch, sometimes of stone and slate; they contain one room only for the whole family, with very little furniture, and they appear to own very little apparel.

"It seemed rather a curious custom to me as an Englishman to find that the usual place of rest during the night for the domestic slaves was on the floor of the landings: the men on the lower and the women on the upper floor, a custom better suited to a hot climate than to ours.

"I am inclined to believe, that notwithstanding the dreadful power possessed by the owners and managers of slaves over their poor pitiable fellow-men, this power is not so often exercised in overt acts of violence as might be apprehended; but almost every estate appears to be furnished with a place of confinement, to be used at the will of the master. This usually dismal room is provided generally with a pair of stocks, and a wooden or iron bedstead; the stocks are placed so as to enable the prisoner either to sit or lie on the bedstead. The duration of the confinement is determined by the arbitrary will of the master or overseer. Once for the negligence of some domestic concern, and an impertinent answer, a slave was confined three days and four nights, and I left him still in confinement.

"Being at home at my lodgings, I was alarmed by the most dreadful howling; and starting up, I got to the window, in time to see a free black mason, or plasterer, inflicting some severe blows with his fist upon the bosom of a female negro slave, about sixteen or seventeen years old, who, I heard, was his own daughter. This girl had been before serving him and another man with mortar, which she carried up a high ladder; and on inquiry, I learnt that not being quite so quick

\* But even the Moravian marriages have no legal sanction in Barbadoes --  
(Editor.)

as he wished in supplying them, one of them descended, and gave her a severe beating, in the manner I have just described. I immediately ran out of the house to save her from further suffering, but was agreeably surprised to see a number of individuals apparently with the same intention going towards the spot. I thought as a stranger it would be better for me to allow them to remonstrate with the barbarous fellows; but what was the horror I felt when I found that their object was not to exclaim against such treatment of the poor girl, but to tell her that they would not, and could not bear such a howling near them. Some of the tenants, accompanied by our landlady and several slaves, were there, and loudly swore at the girl, telling her they would have no such noise there, as a gentleman, (meaning a friend of mine, who was suffering from great weakness,) was very ill in the next house.

“Once it happened that I lodged at a house in Bridgetown, and was attracted to the window, whilst dressing in the morning, by piteous and loud cries. On looking out, I saw in a yard below, the mistress of the house, a free woman of colour, caning a female slave about twenty-two, very severely with a small bamboo cane, in a state of elasticity we never see them in this country, and about the size of a black-lead pencil; in which castigation she struck both fore stroke and back stroke on the unprotected shoulders, breast, back, and face of the poor girl, who leaned against a post in the yard to support herself while she received the cuts, (about thirty.) I knew it would be useless to interfere, and therefore only determined, if possible, to learn the cause of such a dreadful flogging. Very opportunely, I met the poor black girl going to market; and asked her what very bad thing she had done to make her mistress so angry? She replied, ‘Yes, massa, I am very sorry, I did indeed break the tea-cup.’ Her mistress afterwards allowed to me that this was the cause for which such a flogging was inflicted. I took particular notice of her neck and breast, which were swollen all over in a pitiable manner; and the weals on her neck were nearly or quite the size of my little finger.”

[The remainder of these notes, with our observations upon them, will appear in our *next* number.]

#### V.—ANTI-SLAVERY MEETINGS.

A variety of meetings have been held in various parts of the United Kingdom, and many more are about to be held, which it will be scarcely possible for us to notice particularly. Our friends in the country therefore must attribute any omissions of which we may be guilty to their true cause, the absolute impossibility of our keeping pace with the kindling eagerness of the public, to combine their efforts in the great work of extinguishing Slavery root and branch from every corner of the British Empire. Besides the meetings already announced, others have taken place at Belfast, Bray, Buxton, Greenwich, Tottenham, Ilfracombe, Melksham, Colchester, Peckham, Bridlington, Ipswich, Nailsworth, Chipping-Norton, Hook-Norton, Banbury, Newcastle-upon-Tyne, Beverley, &c. &c., and are preparing at Wandsworth, Staines, Brentford, Mile-End, Leicestershire, Rutlandshire, Wansford, Northamptonshire, Gloucester, Oakham, Boston, Spilsby, Wainfleet, Alford, Louth, Horncastle, Hertfordshire, Penzance, Truro, Petersfield, Croydon, Stroud, Cambridge University, Witham, Malden, Bocking, Braintree, Bristol, Reading, Wallingford, Plymouth, Wellington, Exeter, Taunton, and many more places than we can now name.



